RETURN TO MOLLIE WOEFE AFTER PROOF

[redacted]

Must Remain in
Transcription Room

M 2193

W/B

MUSIC Sat. 12/30/72
LUNCH Sun 12/31/72

MUSIC

MR. NYLAND: That's kind of--a little bit, in my eyes, but it's nice.

So, the last evening, as it were, of the year ~~0~~ not counting tomorrow ~~where~~ (when ?) I still have a chance to say something at lunch.

How do we look at this last year almost gone? And of course, how will it be the next year? I think if you want to extrapolate for the next year based on this year, I don't think you can be right, because extrapolation means that that what will come is based on what has gone on before and it does not allow for much of a change, ~~it~~ It is subject to the laws of what has taken place in the previous year or line or geometric figure or ~~Aris--Aristotle~~ arithmetical conception.

Because I think that this coming year is going to be different and that at the present time we don't know even the kind of a law that we will follow. It is that way with Work. A person tries to understand ~~his~~ Work in his life. He discovers certain changes. Then of course immediately he feels that those changes, not only will be permanent, but might even be repeated or intensifed. And then when he continues to Work, he finds out that there is no law

for such a change as yet. He doesn't understand his change, not only because it is new, but he cannot understand the law that governs even the change; and that is dependent on his ignorance of what he is. He does not know what he might become when he goes out of the field, mechanicality. As long as he is mechanical, everything acts in accordance with the laws of the machine.

But, when there is a different kind of entity formed which is not subject to such mechanical laws, but laws of the spiritual world, he does not know how the spiritual world is going to act on him or how that what is spiritual in him will react to the spiritual world. Of course it is true that one continues to change, there is a certain regularity in that kind of a change and that sometimes becomes a little bit of a law, and as soon as you start to think about it, you will be wrong, because you will use your ordinary mind for that kind of a concept belonging to a different world and your mind does not function as yet in accordance with objective rules. And you are wrong because that what you then hope for and can conceive of is not going to happen; and it is wrong because you will be disappointed.

The great difficulty for people who are interested in Work is that they think that their mind is going to do it; and for that reason, many times you keep on reading and you keep on talking. You keep on asking questions. You think that it is necessary to ~~still~~ fill your mind with all kinds of knowledge, heterogeneous, sometimes homogeneous, sometimes quite irrelevant, usually to the extent that your mind can contain it, and sometimes even pushing in a few more facts which cannot find a place; your mind starts to get filled with a lot of thoughts which have no place at all and are crowded out or at least

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crowded against the inside of your cranium, and it makes ~~an idioti~~ a chaotic condition because of such fullness of the mind, the thoughts cannot move around. And when you cannot move around, you cannot make them available to you because not even your memory will help you/ since if you want to recall a thought, some other kind of a thought is in your way and you have no room. It is like a parking lot with too many cars. You can't get out your car when it is at the end, and too many cars block your-- the possibility of getting out of that lot. That is our lot, our (schicksall) - that is the fate; that is the result of pushing more and more thoughts into your brain. Of course it's obvious that the only way by which you can make it a little empty is by taking the thoughts out and using them for a different purpose for which originally they were not intended; and that's where we make the mistake because we think that the thought has an end in itself, and usually when we have that kind of a thought, it ends up in your head and there it stays. It may bother you and it may connect with a few other thoughts, and you sometimes come to a logical sequence of certain developments of the description of processes; but, anyhow, they stay there. And after some time, they start to bother you because they will come back again and again. And, as a result, the thoughts start to churn around without having any chance of becoming tangential to the brain.

What is this tangent? We use it in connection with a circle and a movement of an object around the circle. What keeps that object in that circle on that circumference? In the first place, its own momentum, in the second place, the attraction from the inside of the circle - the central point/) That's centripetal and centrifugal. The tangent functions like a neutralizing force; at

a certain time determined by the force of either the attraction, or that what pushes the object away, there is a certain equilibrium between the two. And at the right you might call it ~~fiscal~~ physical or psychological ~~movement~~ moment, the object will fly off the circle and the circumference, and leave it, I would say, never to return anymore. ~~When the~~ Then ~~object~~ it is free from that kind of movement, of circling around ~~the~~ a point, and it has become a straight line; and I call it neutralizing because the two forces then have fulfilled their function ~~of~~ in keeping the object for a certain length of time on that circumference and that at a certain point I say, it will leave that circle - that circumference and be on its own. And it follows then a different kind of a law. It's no longer bound by the two previous laws which kept them in that particular circle. Now, it goes straight.

This is the same with a neturalizing force which comes from positive and negative, when they meet at a certain time in a certain condition(s); and then the energy of both, not being used up in ~~this~~ the contradiction of such two forces as positive and negative, because that, if that would happen, only leads to the difference between the positivity and the negativity and it can become a little positive, ~~and~~ it can become a little negative. But the neutralizer takes the force out of both and then remains in a certain motion as a result of taking such energy.

But such energy in the neutralizing force goes in a straight line and in development of oneself in accordance with Work, that straight line is pointed towards a verticality as regards that what is the central ~~point~~ figure of oneself. Unconsciousness is left, the ~~tension~~ tangent leads to further consciousness. It means there has to be a point at which such a thought as represented by the ~~tensions~~ tangent or the energy which is then made available can leave. When you keep on ~~feeling~~ filling,

your mind with thoughts, when you keep on wanting to talk, and have one question after another, which questions are not digested at all, but just for the sake of keeping on talking and thinking that it is necessary to have more and more thoughts in your brain, you prevent any kind of a thought to come out and follow the line of ~~attention~~ a tangent and understanding ~~them~~ then, that that what is necessary for such a thought to behave in a different way and as it were, follow the line of a step up instead of staying on the same surface.

That is why I warned you many times, that that what takes place by a person who wants to keep on studying and reading galore and all kinds of books and including ALL AND EVERYTHING and reading it ten times or twenty times. It won't do you any good.

Gurdjieff makes the distinction between the kind of reading; how, in the first reading, you read it like anything else in an unconscious state. You read it as a story. You don't even think about it. You skip over the different words because they are too difficult to understand. And sometimes, you get bored by the long sentences, but you keep on reading in order to get the gist of what is meant ~~in the~~ as a story. And that story starts to take hold of you so that perhaps at the end of the book, you are intrigued enough to wish to read it again.

There is a change that takes place in every person when he uses his brain; and when there is enough to make a certain change, one hopes that that what is the continuation of what he wishes to do either in continuing to read, or in having some activity is that, as a result of reading the book - in a book - it has changed one so that then you want to do something. Now, what the doing is, in accordance with Gurdjieff, is to read it for the second time. He does not

require one immediately after the reading of the book, to be able to know what to do with oneself or the knowledge that has been gathered in the book and about which you have been reading. He says: why don't you read it again? But this time, it is a different kind of reading, because he suggests that you should read it aloud as if there is an audience. There need not be an audience, but the condition for yourself is that you, in the first place, formulate; that when you have a sentence, you accentuate it in certain places so as to make it better understood by any kind of a person who could listen to it so that for yourself, you make that kind of an effort. When that effort is made, it is not a superficial reading anymore. It is something that starts to penetrate within you because there is an added obligation of reading it aloud to someone who does not know as if you want to maybe convince him, but in any event , you want to introduce something into the other person by means of your reading which of course you don't do when you read by yourself. But that has an tremendous effect because it prepares a person for a third reading.

It means that you have looked at that what is in the book from the standpoint of an outsider receiving it. That means the outsider is not your subjective self and because of that kind of non-subjectivity on the part of a well-listening person, who sits and wants to understand, wants to understand you as you read, this ~~organ(?)~~ all in imagination, means for yourself that an extra effort is made in trying to put into the book and into your reading something else which you do not do when you just superficially skim through the book.

It has a tremendous effect because it is the beginning, as if the thoughts which are in your brain then, as a result of the reading

are already taken out of your brain in order to become the property of the person who is listening to you. And that, ~~is~~ is the beginning of what Gurdjieff means by Work on oneself, that ~~is~~ is the beginning of the application of thoughts into a different kind of a realm which one does not reach when you just read, and talk a little bit about it. It means there is a special effort necessary for the digesting of such a thought within yourself, to prepare it, as it were, to give it to someone else to read. When you give it in that way, such a person may be affected by your reading, not as yet the listener reading himself, but giving it to him in such a form that it might become digestful for the other person that an interest is aroused.

And it's very important to see that that attempt that one makes should produce an interest. Since there is no one who is listening and it is just imaginary, the interest that has been aroused in the possibility of another person is now turned within oneself. That is the result of the second reading, that the third reading must follow in order to give a place to the thoughts which have left you. When they do leave you and they are received by someone else in reality, you could stop reading. But when you do it as if someone is there, you are required to read for the third time. But the third time, you use what has been produced by you in the second reading for your own application. And therefore the third reading of course becomes quite fundamental because the third reading is like the application of the ideas received in the first two readings into your own life; and therefore the attitude that one has towards the ideas ~~have~~ had changed a great deal because the accent is no longer on putting just ideas in your mind. It has to do with the possibility of an application in your own life to see if that life then can profit by that what has been given in the second reading and even expressed by you that now, you take it this time

for your own benefit. You change the accent of that what was still in the second reading possible, as if you wished to give it to someone else; but in the third reading, you take that same quality and try to apply it in your own life.

That is why it is so dangerous if one keeps on asking and asking or continues to want to read even if you are studious or even if there are many thoughts that seemingly have to be settled, it is poison for you if you wish to continue to ask questions without doing anything about what is already in your brain. The saving grace of the brain is physical work, because in physical work you gradually will start to understand that you, as an unconscious human being, are busy in a certain activity which at times needs a guidance.

It is not your dexterity, and it's not your ability, you might say, to perform. It is not a question of how you are in your daily life or unconsciously. It is very much like when one does movements. It is not a question of how you look; it's not a question of what you digest within yourself, that having received information of how to make a movement go and have in your mind a certain order that has to be followed contrary to a natural form and contrary to a natural form of behavior in a certain way then making your body conform to the rules of such an exercise or such an obligatory movement.

I say it is the same when one reads for the third time. But if you don't do it and you get stuck on the first reading, or the second even, you're still to be compared with that what takes around--takes place in a circle where the different objects just move--move themselves or are moving around a central point, at different radii, of course, and the circumference may be enlarged but it is still on the same kind of a surface. It's only when there is a tangent that leaves that particular central point of the chaos of your brain and

wants to enter into space at a certain point perhaps again and again, crystallizing out in some form in order to gather data and information which then again and again at a certain point has to leave that particular form.

You must look at life that way. You must see what is meant by cosmic rays; by that what is given, as it were, as a form of life existing in the universe which, on account of its own movement, ~~is~~ of wishing to exist, and wishing to continue ~~to~~ remain in movement, not standing still, runs the risk of not understanding even why they have to move; but when a certain movement crystallizes out at a certain place, it is necessary to see in that crystallization the necessity even, I would say now, of coming to oneself.

And one doesn't look at reincarnation in that way because, for us, reincarnation is that we are going into that what is new and then again crystallize out in a different kind of a form. Reincarnation is also before one, if one can understand what is meant by the infininty of life. We talk about eternal life. We talk about the existence ~~of~~ forever and ever, not having any end. And in order to see this as a concept, you have to get out of your circle of your ordinary brain thinking, and you have to introduce an element which is inherent in the tangent - ~~if it's~~ that is to get away from that what exists and then see if, on its own, it can find another point where it can again and again crystallize out again in a different kind of a form, and of necessity, taking on that form, as I say, for the purpose of realizing its own existence.

When life moves, if that is a good image, there is a possibility of monotony, in the movement of life as if life itself becomes used to the existence of itself and not having any particular aim in just existing, finds that it loses the value of its life.

Gurdjieff means that when he talks about Heropass; that even His Endlessness had to start creating certain things outside of himself in order to reassure for himself that time, Heropass, was not going to devour Him.

This is the difficulty that we are under: how to change certain forms which could become monotonous and how can they continue to live? That is why we do physical work. We can continue to live with physical work, every once in a while reminding us that Work exists. We cannot continue by living in one's brain; because of the monotony we will die. But when this other form, which is a form for oneself as a body, has been introduced as a result also of the crystallization which necessitated that form and in which then the different thoughts could take place, there is a certain psychological moment in which that tensions have to leave the unconscious conditions and have to reach for something that is different.

We say, from our standpoint, that that what is higher, from the standpoint of cosmic ray, it always looks for something that is lower in order to maintain itself on its way of involution; finally, one says, reaching negative absolute; which is, of course, the same as a positive absolute, because in infinity there are no opposites. But in exactly the same way, in infinity there are actions; but in unconscious life there are working hypotheses; and all the concepts as far as such continuation of life existing forever and ever, is always hampered by the thoughts we have now and we cannot get rid of them because they stay if we don't throw them out.

The attempt for Work is to place certain things in the presence of such thoughts so that then there is a chance that one of the thoughts can become tangential--tangential and leave the unconscious state. You might say, where will it go? In all the concepts, it goes into

Kesdjanian body. It has to be used for a definite purpose and again it has to be subject to a ~~certain~~ further crystallization. And one says then ~~it is~~ with the ~~a~~ formation of Kesdjan, ~~and~~ that the Karma has been understood at one step higher and one can consider that a certain form of reincarnation ~~or~~ because the Kesdjan will not return to the physical body.

But when the thought as a tangential idea, leaves one and again starts to curve, as a result of an inherent, an inherency, ~~for~~ of that what it has received previously, not as yet being able to throw that off and stand on its own feet and go on its own momentum, one returns to this Earth. And that is what we call recurrance. But the recurrence is then exactly the same as that what has happened before and from the standpoint of recurrence, that what exists, exists forever and ever because there is no way of getting out of it unless by chance there is something that reminds one of how one is bound. Recurrence continues under the law of bondage and because of that the succession of such ~~lines~~ lives, which even from our standpoint means that they are spparate in the sense of time, are in reality exactly the same at the same moment and the same ~~instance~~ instant of time. And because of that we have no idea of what is taking place now, or the past or the future; then only that what we see through the screen of our own unconsciousness. When that is lifted, there are the two possibilities of the recurrence, which we then don't want or reincarnation which we wish with all our heart.

That is why I say that you cannot extrapolate about next year. We have made certain changes. We have changed. We have made attempts. We work together. We've ~~accumulated~~ accomplished a few things. Thank God, we have been able. We didn't have too much sickness. We ~~have~~ had great many difficulties. I know that as well as anyone else in this room,

and I hope it is not going to be too desperate, that we still have a wish for the continuation in this coming year, to see to what extent can we now change certain things in a different way, not basing it on what we have been, but basing it on the wish of what we wish to become. And for that we have to be very clear. What is it that we really wish?

Again I must say that that what we wish is not in your brain. It is not accumulation of all kind of thoughts; thoughts which stay there and never get digested will become poison for your mind. Not only the monotony will kill you but the poison will gradually spread all through your brain and your brain will be changed into sawdust. It will not have any further possibility even of remaining alive because life does not wish to be in that what is not moving.

When I say reincarnation into one's Kesdjanian body, it means simply that what could become new on the scale of evolution is a reaching of a higher level. It starts out with a determination, partly on the part of the brain saying, there has to be a change in me. I cannot continue with the churning of my own thoughts ad infinitum. When that thought comes, that one wants to do something with a thought, you are starting on the reading of the third time - for the third time, that book of ALL AND EVERYTHING. You start to look for, where is an escape. What can you do with the information you have? And at what point can you see in that book where it starts to affect you in such a way that you now believe you understand it, and then it would have a meaning for you in your life.

The third reading is a search for discovery. It is a taking that book and wishing to eat it and digest it and to think and meditate and you might say clearly ponder about what is being said and using

the symbolism, using the long words, using the long sentences, using the description of the different people in it, identifying yourself with certain characteristics which are being described and seeing yourself in it's process of ~~the~~ a development, and evolutionary one which ends with the Mountain pass ~~with~~ (of?) impartial--impartiality (~~impartial mentation?~~).

Again, what is the meaning, that one at such a time receives from above further information of how to proceed. It is the acknowledgment of the wish to leave this Earth and wanting then to have an opportunity for a further insight of what is the reality of the world as a whole and not just the Earth; that one, in that sense, wishes to prepare for that what might come without a description of what it will be, then only a decision that one has to Work now to make a body and to make, if possible, the Soul so that then there will be more freedom and no further particular memory of the Earth.

All of that should pass. All of that one should say, oh yes, I do remember, but what is next? Not to ~~tell~~ dwell on ~~all~~ the difficulties one has gone through because, again from an eternal standpoint, they have no further meaning. They have served their purpose. ~~It~~ They had a meaning at a certain time but now that meaning is gone. It has served ~~once~~ one to get to a higher level. It is a possibility that out of such considerations during the time that one honestly works on oneself, a great deal of energy has been accumulated within oneself, perhaps you might say, in the form of potentiality, ~~so~~ or partly already outgrowing , as Aesdjan(ian?), or Soul body. But ~~when~~ then one has become an instrument, through which such energy has flowed, and it is not any longer to dwell on what has been, the future is ahead. At that time, the energy within oneself, by the grace of God, is

changed into horns of wisdom. But those who have helped and those who can help, all the cells that have been supporting one, all the different members of one's family, of one's body, are there to assist in the furthering of that what is not any longer of this Earth, and wishing even to sacrifice ~~that~~ ~~himself~~ themselves ~~itself~~ in their forms of energy for the purpose, as the Bible would say, of one Soul which returns to God Himself.

You see, that is the preparation for that reincarnation I talked about. That is the preparation for oneself to see, how can one meet one's own death. How can one leave one's Earth in order to understand further the intricacies of life itself? Because we ~~re~~ are not finished by just being on this Earth and don't ever think that and don't ever forget that life, if one discovers it in this lifetime, always remains a symbol of life eternally existing. One must look at this particular year as a year of practical application of what is the meaning of Work. And then, in having realized this, to see what can next year bring, not in the repetition of what we already know but in that what could be considered new as an application maybe, or as a further insight into the reality of that what is essentially essential, for oneself existing at the point of life, the fundamental point of life which gives constantly eternities to oneself using, in the process of the development of the Kesdjanian and Soul body, part of that energy which is then supplied again and again from higher up since that what is recognized as the wish of a tangent ~~then~~ the hand will be stretched out to receive that.

When it comes, on its way, wherever it will go., you see the movement and the momentum of the object that flies off is also subject to the atmosphere of the Earth, and maybe for forty days

such a thing , whatever that is, as an entity, might stay around here. But after that, it has paid its particular debt to Mother Nature and then it's ready to leave. It could leave if it is received well enough and it cannot leave if, as yet, certain things still have to be done. And even, it can still return to Earth in order to fulfill further obligations inherent in the understanding of one's own Karma.

I hope that this coming year will help us very much. I hope it will bring out in us certain tendencies and characteristics which we have been afraid of but which were good and were good for oneself that they will start to express themselves a little bit more, in terms of friendship, in terms of readiness to help, in terms of wishing to understand, and in terms of wishing to associate with each other in the right way: of affection, you can call that, of a recognition of life in someone else and knowing then that that is exactly the same as within oneself.

The difficulties or the fear of not wanting to express oneself before will gradually drop off. One can understand each other much and much better when the essentiality has been reached and there is no further questioning about such understanding when one talks from one's essential essence.

I hope that our feelings - our wish to give, our wish to understand and to work together will be deepened. I hope that we can remember this year of what we have gone through and that we can stand on it sufficiently without allowing it to die immediately because the memory probably will remain for some time; and of course, every once in a while we will talk about it; but that the filling of the blood vessels of the Kesdjanian body , the Hanbledzoin)

will contain material of new kind(?). After all, Hanbledzoin is made in the brain when there is enough room, when the thalamus and the hypothalamus and the ponderability give ~~(a?)~~ kind of value, ~~so~~ to that what were thoughts ~~in~~ and in awareness become building blocks for the possibility of helping conscience to start really to exist and to become, for oneself, the guiding force in one's life.

One must not forget that the brain is only at the present time just enough to help us to do that; because a fundamental change has to take place in the brain. The way it is is just okay for this life on Earth but to make a Soul out of the brain, or an intellectual body out of that what is now just a couple of thought forms, at best, is a tremendous task and one cannot do it until you feed first the auxiliary, which ~~and~~ is the help which is given to the army in order to supply food, you might say, for the generals, for the king, that that what is needed for the king to exist on the mountain pass, when that starts to function - as the ~~the~~ beginning of one's Soul - that it must end, as far as the Kesdjan is concerned by giving all and everything to the further formation of the Soul, body because it's only because of that that the Soul ~~be~~ can be called different from that what is now extrapolation of an intellect.

An intellect, if it wishes to grow out to become a real intellectual body, or a Soul, means such a tremendous change that at the present time we ~~will~~ would be incapable of doing it. And even if we made that attempt, we would kill ourselves because it would not have anything to stand on and it would not have material to feed it.

The Kesdjanian body is for that purpose: to feed ~~the~~ to Soul at the proper time and the proper place; ~~that is~~ and its only because such

Kesdjanian body as containing energy and mostly collected during the period of such silence as we know in SI-DO as Kesdjan. When Kesdjan dies, such energy goes over to the Soul in order to make the Soul the reality which it ought to be and how it should grow out and what it should be in the end.

Is that it, Bill? (TURN CASSETTE)

And so what will we do next year ? What kind of plans do you want to make? What kind of relationship do you feel you ought to establish? To what extent do you want to use the word improvement? Changing of that what you have as potentiality? Realizing mostly where you have failed this year - not just a matter of enjoyment and drink to the health and good will towards all men. It's much deeper, it's the realization of what am I and to what extent am I actually capable of believing in God or hoping that He, in time, will believe in me? What do I give towards Him? Do I give Him thanks for having been born to have had a chance on this Earth, to live a life and using that life for further understanding, or has it been just an ordinary kind of existence of turning over one thing after another simply in a process of changing a little bit of energy within oneself but not in the sense of converting it into higher forms of being but mostly involutionary, letting it flow through one in order to continue with the life of the universe.

A man is not made prim-principally to continue in an involutionary sense. If he does not know, he will remain the supporting cell of mankind on this Earth. And when that will lead to, it will be mostly dying and during the period of being on Earth, suffering. He will try to get away from it by living as superficially as he can, but in the end it will not help him to form any bread in heaven.

It will not be there when he arrives and he never will really arrive. He will stay around this Earth remaining, not forever and ever, but at least for this lifetime only a supporting ~~self~~ (cell?) and in that way he helps the universe to exist and also in that way he remains a stepchild of God. When God will claim him, as His ~~child~~ natural child, depends on the enlightenment of a person when he walks on this Earth. He can see it sometimes ~~when~~ as, having ~~an~~ experiences which bring him to his senses, and sometimes he is very fortunate when he has such suffering that he knows that something else must take place. But in a much smaller way, living day by day, there are moments in which one can come to oneself in recalling what one has been the previous hour; and at the end of the day when we ~~see~~ unrolling a film ~~ourselves~~, it means really to become acquainted with yourself as having acted out a role during the day. ~~Then~~ And, since it is past and there is no chance of changing it, one can even become much more objective towards that past because one has lived and there is nothing more to be done about that.

This kind of objectivity of being free of what one has done can only be understood on the basis of mechanicality. Being a machine, I don't blame myself if I know machine-like qualities of myself. But when I'~~m~~ am trying to live in a moment, it's quite different, because I then either accept myself as I am, or I continue to hate myself for not being clever enough even to wake up. And the attempt that one must make as a result of accepting the responsibility of associating with the ideas of ~~the~~ inner esoteric knowledge, as given by Gurdjieff, is that I start to realize it's either yes or no as far as I'm concerned in my life on this Earth. Either I will remain a supporting cell or I will ~~find my Soul~~ fight like Hell in order to reach Heaven. That of course as you know is a purgatorial quality of living on this Earth. It is difficult and filled with suffering at times; and filled with ~~ignorance~~ the where one

comes from and filled with ignorance-where one wants to go. And only reality is there when there is a moment of the recognition of the existence of oneself because that's all my brain at that time can do. And I call that, giving the brain a very special quality in order to get ridden-rid of the past and not having to repeat in my memory what I have already lived through, because that would be subjectivity.

But if I can cancel out my memory because it is not necessary to have a memory for a moment, but receiving in a moment the impressions belonging to that moment, my memory needs not function any longer and for that reason, there is very definitely the possibility that part of the mind need not function in its own subjective manner. And whatever happens with the past in reducing the time of an event with the recording within myself, and what we call simultaneity, also belongs to the looking at the future in anticipation of what might be. That's why I say that what one extrapolates in accordance with what one already knows, is quite useless because in Work one does not know the future at all. One only knows the present, and that one knows for sure because there's no getting away from the moment at all because there is no direction where I can go to. If I do go in any direction, either in my thoughts or feeling, I lose the value of the moment. That's why one talks about the essential ~~(essence?)~~ essentiality of a point within oneself in which there are no further dimensions. And that is why, thinking about God as eternity and infinity, one loves to place God within oneself. And then one has a tremendous problem because how is one worthy to receive God in this way?

I've said many times the preparation through which one goes is the Kesdjanian body, that is like the second reading. It is the building up or making ready

something that ought to exist but does not as yet exist. It is that way by which one talks aloud to onesself as if there is already the presence of God. But He isn't there as yet because I have not prepared enough and I don't know enough, and not enough understanding has been reached, not even in my mind and my feeling is at the present ~~sense~~ mine still in a period of gestation and only starts to become ~~more~~ born at the moment when I decide that I wish to Work on myself.

But then, when there are emotional qualities, even then, if God would come past my door, He would acknowledge my existence, but He would not enter because He would say: it is not prepared as yet.

What is this point that one wants to reach? Freedom from oneself; the killing of all self-love; all vanity; all possessions; all wish in anticipating of what might come; all freedom from time, past as well as future; only acknowledgment of the existence of the present, of something I do not know but I have a concept of, that it must exist, wishing for life by means of awareness. If one can see that kind of preparation, in which then the third reading of the book is like the possibility of the formation of a Soul, it becomes the application of what one knows and feels, in the actuality of being, and then we call it participation; and sometimes we say, going a little further afield - the experimental period to which one must go in order to test what one has to see actually if it has value and can continue to exist regardless of conditions under which I then would have to live.

This kind of idea of reaching a point of, I said before, of no return because you understand now any movement from that point will lead again to the surface. I have to return. But I will return to ~~my~~ the source. In my death I return to my life when it was given to me at conception. This completes that circle and this is the

point where one can live without any further thought of future or past but just in being, let me say, the present, and that what I am, at the same time, the presence of God within one.

You see, the door to the Soul can be opened. It need sometimes not be opened at all because in such complete openness is a wish for freedom. There is no reason anymore to lock any door or to close it. The windows are not windows; they're openings, even the walls of the room are not walls of a room. They are transparent. Even that, when one touches them, the walls, they don't seem to exist because that what was originally as if they existed, proved to be a fata morgana. When one comes there at the wall, nothing is in eixstence since freedom requires, at that place, an absoluteness which even takes the concept of freedom away.

Freedom, in our terminology, presupposes bondage; but in freedom, in reality, in an absolute sense, all is everything and there is no differences - there are no differences. Everything just is. This is ultimately the aim of becoming. This is the wish to be a man in this crystallization of Earth, allowed, as I've said many times by Mother Nature, as a recognition as if a man, in harmony, is reaching the mountainpass of impartial mentation--meditation - or mentation as Gurdjieff says; and actually being, in which then, that what is latent, can grow out under the influence of the Archangels; and they themselves even, being surprised at the formation of horns, as I say, of wisdom, as that what is the contact with infinity stretching out towards it and giving off light which shines then in the direction + makes contact with the totality of all light also existing forever and ever.

You see, it is not just a puny little Sun in a solar system. It's the king of

all ages, of all spheres, of the totality of being as absolute; infinity to the third degree, if that would be a terminology that could be understood; infinity cubed because that is the end of a solid when there are three dimensions. This infinity is without end. It has to be three times infinite before it can become absolute, tau- perfect. That is why Gurdjieff talks about going the other way in the creation of worlds; first a division so into three and already then that what is going to come in involution starts to influence the condition at that level.

It is not absolute anymore. But it was necessary to create the three so that the one could be maintained. It is necessary to create a concept of time to give a man, on Earth, the concept of dying; because dying will help him to be reminded that life exists; and the constant reminder of the physical body dying at a certain time is simply for a man to understand eternity.

The constancy of the events on Earth as experienced by each person creates for him the possibility of seeing heaven since he, in his present mind, can't conceive of the absence of certain things now existing. He can't conceive of objectivity by the understanding of the non-existence of subjectivity. But that's as far as it goes because he only can say, I can negate all of that but then I cannot describe what is the result of such negation.

When the tangent leaves the circumference, it says farewell to the negativity and the positivity. It says farewell to that what pulls it to the center of the circle and remain(s) in monotony; and it says farewell to the movement on the circle on the circumference because that also becomes monotony. But when it says farewell and having taken care that everything was satisfied, that all the laws of Mother Nature have been understood and paid for but one is ready to leave on the road of that tangent towards eternity. - Such a thought for the new year - we

are ready to leave this year for a new year of uncertainty but not knowing what might come, we can imagine all and everything to exist and dependent on the appetite which we do have in our wish for further growth, I hope that we will have the courage to wish to continue to eat from this table where food is prepared under the influence of His Endlessness by a few Messengers from Above, of which Gurdjieff was our Messenger, who told us, in some way, and understanding other Messengers which have lived before, culminating in Ashiata Shiemash - existing then because they are, I would say, the cooks, but are almost the host of such a table of what foods, or delicacies or elixir of life or pearls of wisdom or that what is the Golden Fleece, that what we really wish and what we know will be/only satisfying thing, I call it thing, entity, for oneself that one wishes to eat; and even if you do eat standing or sitting down, or that what is the choice - and you have the embarrassment of a choice, not knowing what to choose, and what might be good or not, but assurance from God Himself that everything on that table is right and it will not do you any harm. All you have to do is to eat it, but He asks you - Try to eat it consciously, Try to eat it so that you extract the value of it, so that you don't throw things out, which still could be used in some way or other, but that you go through the quintessence of your eating, and retain what is the elixir of that - the final principle of that what is food, so that that will feed you and then help you to develop within yourself that what is now potential and could grow out as Kesdjan, as Soul, wishing to make that the future possibility of the existence of your life.

I know it is difficult to Work that way. I know (to some extent it's) a task. To some extent, when tomorrow evening, as last evening of this year, and going over at midnight into a new cycle of 1973, how will you meet it? On your

knees? Will you actually have at that time a posture which indicates your seriousneds? Or will you just drink it away with a little alcohol and forget yourself?

Try to remember, the new year is a beginning but it is also the end. I wish to leave what my faults were. I want to be able to see them, to acknowledge them, if necessary, to recognize them, but I want to fight a Holy fight - for the wish to build that what still ought to be built and can be built if my wish is strong enough, and if I have enough foundation to stand on. I take all the thoughts of my brain, I take all the feelings of my solar plexus. I put them together and I say, Here, you enter into any activity on the part of any of the three centers because I wish this. That statement is saying 'I' at that time, means that my being becomes involved in that kind of a promise or hope or the necessity of believing that it can exist, I say, as if I then talk to an audience which is non-existent and turning that food towards myself and I say, in the last instance, I am the one who remains in existence because it is my life that counts and for that, the freedom, which I wish for my life, is not any longer affected by any kind of influence or opinion of anyone but I stand on my feet and I walk with my head and I have a heart of my own, so Help me God, to reach infinity.

In eternal life, one does not consider oneself. One is not interested any longer in the ordinary affairs. One belongs to a different level of being and a prayer is constantly, My God, don't let me fall down. Help me when I fall. Help me to stand straight. Help me to remember. Help me to be worthy of that what is my real life within myself, my real self, that I now wish to bring to you, if I can. I say this to God, and then I say, So help me God. And with that maybe I understand the solution to the riddle of my life.

So we drink to Gurdjieff - such a lovely man he was.

SUNDAY LUNCH

MR. NYLAND: So, the last day of the year, when the New Year starts tonight at 12 o'clock. What will we do? Let's say, all of us will be asleep in the sense we mean it if you're dreaming(?) regardless of your so-called physically up. Do you ever live by symbols? Do you understand symbols to have a meaning? I know a very good one about the change from the old to the new year, and it strikes me every once in a while in thinking about it.

It happens of course in the country with farmers. They have a pail of with water outside the back door. The water has been used for cleaning the house. At the — striking the note of 12 - whenever the clock says 12, they go out of the door and dump the water - throw it out - and then they have twelve grapes and they eat a grape at the sound of the clock, and this happens to be in the village, so the village tower announces the change-over from one year to the other - twelve strokes, and each grape represents the month of the coming year.

I think it's a beautiful symbol. One does away with what one has had--has it has just been finished and it was a result of Work, and one starts then a new year, as it were, with a clean sheet, of course, we know all of that because there are many symbols of that kind - brooms and witches and clean slates and all of that. But as I said last night, it is a question how : how is this New Year going to be and what can you do actually to make it different? And about that you have to think and on that should be based your resolutions, what you wish to do. But let me ask you one thing. It is not so much what you are able to do. It is much more what you wish to avoid as having done which was not correct.

The New Year sometimes is indicated by a baby and the old year by an old man. I think it's a little nonsensical but it has a good idea that you can

start clean with a clean slate. Of course you don't. You carry with it all your luggage of the old year and it is still the trouble of accepting oneself as a personality the way one is, with positivity and negativity, but try to emphasize that what you wish as positive way the elimination of that what is negative, in you and simply in accordance with your wisdom, you would have to find out what you then at that time know.

You don't know enough; and in the story of Christmas, the sixth day of January is what they call Three King's Day. It is a symbol again for the three wise men which came to Bethlehem in order to offer Jesus, who was then Jesus, certain encouragement for his life, in accordance with their wisdom, hoping then that that what was born would grow up. And I said the other day, don't forget, it took thirty years.

You have to have patience in this new year because that what you want to grow against and against the grain, it is very deeply rooted and certain crystallizations do not dissolve that easily. For that you need patience and I hope that you will have a great deal of it and you will not get discouraged; but that even if at times, you don't understand what is all involved, that you sit quiet and let go what you don't know and only adhere to what you do know. In order to change the negativity or the possimism of a person in this life, you have to allow that what is right for you to continue to exist and you have to broom away that what is in the way as an obstacle so that you cannot see clear and that what is an obstacle constantly comes--becomes ahead or in front of you, preventing you from seeing what you really should see.

You cannot look at the Sun without getting burned; that is, it is sometimes very good when there is a cloud. But the lovely time is when you know that

there is a cloud and there are light edges around the cloud and you know that the Sun is there, and that some day it will come out. Maybe it comes during ~~the~~ a day. Maybe the expectations of that what you wish to become may find a sblution in the later part of the day. One never knows when a miracle is back of a cloud. It can be (uncovered sometimes by seeing the cloud can disperse and perhaps get a little thinner and then the rays of the Sun will come through, and not as yet burn you but at least it will give you ~~life~~ light ~~ll~~. light.

I look at Work at the Barn very much like that. There is a Sun as an ideal - an aim for all of us. There are certain rays that come from that but many times it is cloudy and we don't see it completely. Sometimes you have to go by the knowledge that it exists but when a little bit of the Sun-rays comes through the cloud, you have a feeling that it is right to be here.

It affects everything we do, not only the activities but everything that we start and that we wish to finish; everything that has to do with one's own development and which, in the last instance, is the one thing that you really care about; and using activities and companionships and cooperation and wishing to help, all of that we do for a very definite, selfish purpose of being able to grow up and to understand one's bondage, and hoping, during this coming year, that we will have more of that kind of understanding and that the energy that is being spent for the wish to accumulate that, as facts about oneself, that that can come from the right place, and that your time as an energy representative, is divided a little, that you allow, with patience, a certain amount of that time as a duration to be used for the purpose of making contact with yourself, to allow it to grow, to allow it to come out, to allow it to live with you for some time, to have it in your mind and gradually more in your heart.

But whenever thoughts are in your mind, and there are other thoughts also, of course, there is always the possibility that they crowd each other out. When one says, I will keep it in mind, you must mean it. When you have a wish to grow up, you must mean it when you say, I wish to grow up as a thought which is in your mind, and every once in a while will come to the foreground of your forehead, and becomes formulated. And when it happens to be there, you must notice it and give attention to it, because you see, one is busy with one's ordinary life and one does not think about wanting to grow up, and you have forgotten about Gurdjieff. But then the thoughts, somehow or other, because of their motion within a brain which is alive, always should be in motion. It is never dead. The Motion may be slow and sometimes a little too quick , but it should be in motion and because of that, certain thoughts about Gurdjieff and esoteric knowledge, and the wish for understanding can come to the front. At the same time, you are busy in your unconscious existence with your thoughts and the same happens to be with your feelings. But if the thoughts are there, they have associations of their own, and then when you happen to think about Work, that what is the thought for which there are associations in your daily life, may give you an idea of how to feed the thoughts of the front of your forehead. It may be that at that time, being busy in your ordinary life and being reminded for some reason or other about Work, that you then will Work, because your other thoughts in your brain will allow you.

It's a question of gradually changing the animosity into friendship. It is a task for oneself, and you start by understanding that that what is in the brain is sometimes a little too much. You clean house like you throw out water out of the pail. It has been used and it has been useful for you. The thoughts can be

thrown out only when they have served their purpose. But then the pail is empty and then you wish to start again with a new liquid, in a form, I say sometimes, the Kesdjanian body is like a liquidity which is a facility for oneself in thinking in a different way and feeling in an emotional sense which has less density and because of that, approaches liquidity. It becomes that kind of a fluid within oneself, and then it can move a little easier.

We should make it easy for the body to allow the passage of such energy to flow from the brain, willing to part with it. Let it flow to your heart, but mostly when it is in your heart, let it flow over into the direction of all kinds of activities as manifestations of your body. Let that what is in your heart become apparent in the thuch of your fingers. Let it be in the wyay you walk, in steadfastness in ~~steps expressing~~ your feet; the resolutions which can come as a result of the thought of wanting to become a man, can become expressed in the manifestation of a person and ~~when~~ then utilizing his physical being, it will again, when it is interested in the thought or the feeling which produced it, constantly empty your brain and your feeling, your heart and that what is the cranium. And then there is a chance that other thoughts and feelings can come in and you stand at the door to allow them in and you judge about the quality of them.

That, I think, is a resolution for a new year. I will allow only that what I believe is right for me. I do not wish anything to come that might be deteriorating myself, and in the last instance, will simply take me all up and destroy me. I want to be the judge of that what is right in accordance with my own wisdom at the present time. I hope that gradually, through that wisdom, is added my experience of application which then, in results, will show what is right for me. But I pray to God that I will be able to have strength enough to object to

certain thoughts or feelings to take lodging within myself. And if they are there, that I have the strength myself, that I have a determination, that I have a conscience, to take the pail with dirty water and throw it out. Simply say, I'm finished with you. I have a new idea about a new year and grateful for that what I am now having gone through this year and coming to an end, I now make up my mind - one grape for each month, to see what, during such a month, what can be added to my further growth.

I hope you have a good year. We will Work. We will constantly Work. We will keep at it. We will not get discouraged. There are many things I will would like to say at the proper time, I hope we will find time for it, but I do hope also that when we have that kind of a time, that you will have the time to be open enough to see what value there is for you. If you can use it, praise be the the Lord. If you cannot use it as yet, have patience. If it is not useful to you, maybe it is useful to someone else. Pray for each other. Help each other. Pray for yourself. Don't ever forget that you should love yourself as someone else also; that it is to that extent, even equal, because all life is the same, it doesn't matter in what form it happens to be. So, during the next year, drink, to have Gurdjieff with you. With Gurdjieff, during the year, every day a quotation from ALL AND EVERYTHING. If you can maintain that, your life will be very rich.

To Gurdjieff - I would say, our Spiritual Father, with gratitude.

END

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